Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

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BIOGRAPHY.

John Eliot,

The Apostle to the Indians.

The recent dedication of a new church on the spot where the first Christian temple was reared for the use of the American Indians, recals to our minds the character and labors of that noble and disinterested man who devoted his life to the spiritual reform of his red brethren of the wilderness. The following biographical sketch is taken from an "Historical Account of the Rev. John Eliot," contained in the 8th volume of the Collections of the Massachusetts' Historical Society. It was written by the late Rev. Dr. Eliot, of this city. A few additional particulars are taken from Allen's Biographical Dictionary, who, however, for the most part copies Dr. Eliot's article, *verbatim*.

John Eliot, commonly called the apostle to the Indians, exhibited more lively traits of an extraordinary character than we find in most ages of the church, or in most christian countries. He, who could prefer the American wilderness to the pleasant fields of Europe, was ready to wander through this wilderness for the sake of doing good. To be active was the delight of his soul; and he went to the hovels which could not keep out the wind and rain, where he laboured incessantly among the aboriginals of America, though his popular talents gave him a distinction among the first divines of Massachusetts, at a time that the magistrates and all the people held the clergy in peculiar honour.

He was born in England in 1604. His pious parents early imparted to him religious instruction, and it was not without effect. After receiving his education at the University of Cambridge, he was for some time an instructer of youth. In 1631 he came to this country, and arriving at Boston, Nov. 3, immediately joined the church in that town, and preached to them, as Mr. Wilson, their minister, was then in England. Here he was earnestly requested to remain, but he was settled as teacher of the church in Roxbury Nov. 5, 1632.

His benevolent labors were not confined to his own people. Having imbibed the true spirit of the gospel, his heart was touched with the wretched condition of the Indians, and he became eagerly desirous of making them acquainted with the glad tidings of salvation. There were at the time, when he began his missionary exertions, near twenty tribes of Indians within the limits of the English planters. But they were very similar in manners, language and religion. The Massachusetts language, in which he translated the bible and several practical treatises, would serve the purpose of a missionary. The first thing he did was to learn this language of the people, and then he could preach without the medium of an interpreter, which is likely to cause mistakes—and sometimes in material points. An old Indian, who could speak English, was taken into his family, and by conversing freely with him he learnt to talk it, and soon was able to reduce it to some method, and became at last so much master of it, as to publish a grammar, which is printed in some editions of the Indian bibles. Having learned the barbarous dialect he first preached to an assembly of Indians at Nonantum, in the present town of Newton, October 28, 1646.

He was violently opposed by the sachems and pawaws, or priests, who were apprehensive of losing their authority, if a new religion was introduced. When he was alone with them in the wilderness, they threatened him with every evil, if he did not desist from his labors; but he was a man not to be shaken in his purpose by the fear of danger. He said to them, "I am about the work of the great God, and my God is with me; so that I neither fear you, nor all the sachems in the country; I will go on, and do you touch me if you dare." With a body capable of enduring fatigue, and a mind as firm as the mountain oaks which surrounded his path, he went from place to place, relying for protection upon the great Head of the church, and declaring the salvation of the gospel to the children of darkness. His benevolent zeal prompted him to encounter with cheerfulness the most terrifying dangers, and to submit to the most incredible hardships. He says in a letter, "I have not been dry, night or day, from the third day of the week unto the sixth; but so travelled and at night pull off my boots, wring my stockings, and on with them again, and so continue. But God steps in and helps. I have considered the word of God, 1 Tim. ii. 3, endure hardships as a good soldier of Jesus Christ." He made a missionary tour every fortnight, planted a number of churches, and visited all the Indians in Massachusetts and Plymouth colonies, pursuing his way as far as cape Cod.

In 1651 an Indian town was built on a pleasant spot on Charles' river, and called Natick. A house of worship was erected, and a form of government was established similar to that, which is mentioned in Exodus xviii. 21. Mr. Eliot was convinced, that in order to the most permanent success it was necessary to introduce with Christianity the arts of civilized life. He accordingly made every exertion to persuade the Indians to renounce their savage customs and habits; but he never could civilize those who went out in hunting parties; and those who lived near ponds and rivers, and were occupied in fishing or cultivating the ground, though their condition was much improved, could never be made equally industrious with the English. The first Indian church, established by the labors of Protestants in America, was formed at Natick in 1660 after the manner of the Congregational churches in New England. Other Indian churches were planted in various parts of Massachusetts, and he frequently visited them; but his pastoral care was more particularly over that, which he first established. He made every exertion to promote the welfare of the Indian tribes; he stimulated many servants of Jesus to engage in the missionary work, and although he mourned over the stupidity of many, who preferred darkness to light, yet he lived to see twenty-four of the copper colored aborigines fellow preachers of the precious gospel of Christ. In 1661 he published the New Testament in the Indian language, and in a few years the whole bible, and several other books, best adapted for the instruction of the natives. When he was bending under his infirmities and could no longer visit the Indians, he persuaded a number of families to send their negro servants to him once a week, that he might instruct them in the truths of God. He died May 20, 1690, aged about eighty-six years, saying, that all his labors were poor and small, and exhorting those, who surrounded his bed, to pray. His last words were "welcome joy."

He certainly was the most successful missionary that ever preached the gospel to the Indians. His prudence and zeal, his patience, resolution, activity and knowledge of mankind, were equally conspicuous. Many have done worthily in this benevolent work; but if we unite an *apt method* of applying the truths of Christianity to the minds of the heathen with the success of his labours, he far excelled them all. He likewise claims a very peculiar character, as being the first Protestant minister who diffused the beams of evangelical truth among the wild nations of this benighted part of the globe. The tribes that roamed through the desarts became dear to him, like his own people, and he often forsook the charms of civilized and cultivated society, to reside with men, who were not only unacquainted with every thing called *urbanity*, but who wanted comfortable means of subsistence; with whom he would associate days and weeks to instruct them in divine things—and also acquaint them how they could improve their condition upon the earth. He partook with them their hard fare, with *locks* wet with the *dews of the night*, and exposed to attacks from the beasts of the forests; or to *their* spears and arrows who were fiercer than wolves, and more terrible in their howling. None of these things moved him, but he was more collected as he was in the face of danger; like a brave soldier, he fought the good fight of faith, bearing every suffering with cheerfulness, and every pain with resignation.

During the war with the sachem Philip, 1675, our Roxbury divine appears in a character very interesting to the community. The traces of war are blood and slaughter. The people of Massachusetts in their phrenzy, would have destroyed the *praying* Indians with the savages whose feet were swift to spread destruction in every path. Mr. Eliot was their advocate and friend. They were put under a kind of duress, which was injurious to them if they were innocent, but which was more aggravating because they took a decided part against their own nation; this they bore with patience, or a very faint expression of complacency. Mr. Eliot was not only persuaded that they were friendly, but that they were of great service to the English, with whom they would live or die, rather than mingle with heathens. Being assisted by Gen. Gookin, he defended their cause, and protected them against those men of violence who were less in the image of God than those poor outcasts of human society; men, who lost their reputation, as christians, because they gave way to the fury of their passions. Every thing was said against the minister and magistrate which could be uttered by the foul mouth of the vulgar, or from the lips of some whose education was liberal, and whose religion ought to have made more candid; but who stimulated the bitter sarcasms of the multitude. Nothing could shake the resolution of such men, conscious of rectitude; and we never behold the subject of these memoirs to more advantage than he appears when he pleads the cause of these poor friendless beings. It is no wonder, therefore, that having shown his abilities and firmness, he acquired such an influence over the various tribes as no other missionary to the Indians could ever obtain.

Mr. Eliot was one of the most useful preachers in New England. No minister saw his exertions attended with greater effects. He spoke from the abundance of his heart, and his sermons, being free from that labored display of learning, from the quibbles and quaint turns, with which most discourses were at that time infected, were acceptable in all the churches. So much was he endeared to his own people, that they continued his salary after he had offered to resign it, and when he was unable to preach; and the youth were in the habit of visiting him, calling him their father and friend. Such attentions chased away the gloom which usually hangs over the head of the aged, and cheered the evening of his life.

His moral and religious character was as excellent, as his ministerial qualifications were great. He carried his good principles with him in every situation, viewing all things in reference to God. He habitually lifted up his heart for a blessing upon every person, whom he met, and when he went into a family, he would sometimes call the youth, to him, that he might lay his hands upon them, and give them his benediction. Such was his charity, that he gave to the poor Indians most of his salary of fifty pounds, which he received annually from the society for propagating the gospel. In his manner of living he was very simple. One plain dish was his repast at home, and when he dined abroad, he seldom tasted any of the luxuries before him. He drank water; and said of wine, "it is a noble, generous liquor, and we should be humbly thankful for it, but, as I remember, water was made before it." Clothing himself with humility, he actually wore a leathern girdle about his loins. In domestic life he was peculiarly happy. By the prudent management of his wife, who looked well to the ways of her household, he was enabled to be generous to his friends, and hospitable to strangers, and with a small salary to educate four sons at Cambridge, of whom John and Joseph, ministers of Newton and of Guilford, were the best preachers of that age.

With all his excellencies he had some singularities and strange notions. He had a most deep rooted prejudice against wigs. He preached against the custom of wearing them; he prayed against it; he attributed to it the evils, which overwhelmed the country even the Innian wars. He thought, as Dr. Cotton Mather, who himself wore a wig, informs us, "that for men to wear their hair with a luxurious, delicate, feminine prolixity, or to disfigure themselves with hair, which was none of their own, but above all for ministers of the gospel to ruffle it in excesses of this kind" was an enormous sin. But fashion would bear sway, notwithstanding his remonstrances, and he finally ceased to complain, saying, "the lust is become insuperable." His prejudice against tobacco was as strong as his aversion to wigs; but in contempt of all his admonitions the hairless head would be adorned with curls of foreign growth, and the pipe would send up volumes of smoke. In his old age, not long before his death, he used to say that he was shortly going to heaven, and would carry a deal of good news with him; he would carry tidings to the old founders of New England, that our churches still remained, and that their number was continually increasing. So remarkable was he for his charities, that the parish treasurer, when he once paid him the money due for his salary, tied the ends of a handkerchief, into which he put it, in as many hard knots as he could, to prevent him from giving away the money before he should reach home. The good man immediately went to the house of a sick and necessitous family, and told them, that God had sent them some relief. Being welcomed by the sufferers with tears of gratitude, he began to untie the knots. After many fruitless efforts, and impatient of the perplexity and delay, he gave the handkerchief and all the money to the mother of the family, saying, "here, my dear take it; I believe the Lord designs it all for you."

In 1661 he published his translation of the New Testament into the Indian tongue; and in 1663 his immense work, the translation of the whole Bible, in 4to. A second edition was printed in 1685, revised by Mr. Cotton, and both of them were printed at Cambridge. The longest word is in Mark i. 40. Wuttappesittukqussunnoohwehtunkquoh.

Few of his family were alive to lament his death; but he was lamented by the whole family of virtue, and by all the sincere friends of religion. The poor church at Natick not only joined with those who dropped a tear upon his dust, but streams of sorrow flowed from the heart. Though he lived many years they were filled with usefulness; succeeding generations mentioned his name with uncommon respect; his labors were applauded in Europe and America; and all who now contemplate his active services, his benevolent zeal, his prudence, his upright conduct, his charity, are ready to declare his memory precious. Such a man will be handed down to future times, an object of admiration and love; and appear conspicuous in the historic page when distant ages celebrate the *Worthies of New England*.

MISCELLANY.

Belief of things above reason. Whatever contradicts a known truth, or is irreconcileable with it, that cannot possibly be part of a *divine revelation*. As long as I think it inconsistent with any known truth, so long I must either reject it, or suppose that I have not yet the true meaning of the words in which it is delivered. Where our ideas are clear, there our faith may be clear. Where our ideas are confused or obscure, there our faith must necessarily be confused or obscure. Where our ideas are adequate, there our faith may be adequate. Where our ideas are short or partial, there our faith must be partial, or extended only to part of a thing. But where we have no ideas at all, there we can have no faith at all.

Mr. Montgomery's Speech.

The following extract is from Rev. Mr. Montgomery's speech before the Synod of Ulster, to which we have recently alluded.

After some remarks on the difficulty of reducing to order, in his speech, the 'desultory reasonings of his opponents,' he proceeds to say;—

I shall proceed with as much regularity as circumstances permit, and fearlessly lay before you my sentiments upon a subject involving not merely the character and stability of this church, but likewise the interests and influence of Christianity itself.

I shall set out upon a principle which I consider to to be unassailable; viz. that religion is entirely a matter between man and his Creator, excepting so far as one human being may lawfully endeavor to influence another by friendly counsel and instruction. Farther than this, no earthly power has a right to extend: to one Master alone, all are accountable: and as no man can stand in my place, to answer for my principles and conduct before the tribunal of my Judge, I shall never regulate my views of Divine Truth by the opinions of fallible mortals, nor permit them to interfere with that faith which is to direct my conduct, and to hallow my heart. For instruction, if I be in error, I would be grateful; with courteous admonition, I would not be offended; but to authoritative decisions I never shall submit,—for I should thereby renounce the unalterable allegiance which I owe to the sole King and Head of the Church.

It has been said, "that Arians hold that there is *nothing essential* in Christianity." If this assertion has been made in ignorance, I pity the persons that have used it; if in wickedness, and with a deliberate purpose of misrepresentation, I hope that I can forgive them. I am bound, however, to say, that it has not a shadow of foundation in truth. So far from alleging that there is *nothing* essential in Christianity, we distinctly hold *every thing* to be essential which God has been pleased to reveal. But I shall tell you what we do say,—that those doctrines, concerning which there have been interminable and bitter controversies amongst Christians, cannot be the *Fundamentals of Religion*. We rest this opinion upon the most profound veneration for the all-perfect and adorable character of the Supreme Being. We believe, that, in all things, he can adapt the means which he employs to the ends which he desires to promote: we feel satisfied that he could have no difficulty in suiting the language of his Revelation to the capacities of those for whose benefit it was communicated: and we necessarily infer, that no principle can be fundamental which is not explicitly revealed. I would put it to my opponents to say, what conception *they* must form of the justice and benignity of God, who aver that he has left matters essential to the salvation of his creatures in such a woful state of uncertainty, that scarcely two men can agree in their explanation of them. Would not this be to impeach both the wisdom and goodness of the Deity, and to render him accessary to the destruction of his people? And that the doctrine of the Trinity is one of a very doubtful character, I can easily prove from the variety of opinions entertained upon the subject, even by the Orthodox themselves. The copious extracts read by my friend Mr. Blakely, from the works of the most eminent divines of the Established Church, amply testify, that amongst them there is no unity of sentiment: and in a volume lately published by one of the most intelligent members of this Synod, the doctrine of the Trinity is freely admitted "to be a doctrine of *inference*, and not of *explicit revelation*." Mr. Carlisle was too ingenuous to contend for triumph instead of truth; and he has candidly admitted, what a determined controversalist would have kept out of view. Whilst we hear on all sides, in this House, that the Trinity is *the* fundamental doctrine of Christianity, he freely admits, "that he would not place a doctrine of inference upon an equality with one of explicit revelation." With him, therefore, there must be other doctrines of superior importance; for, certainly, there are many expressly revealed. But in the conduct of the Orthodox members of this Synod, last year, at Strabane,, we have an irresistible proof, that they were not agreed amongst themselves regarding their assumed fundamental principle. After disputing for hours about substance, and essence, and person, they were at length compelled to adopt a sentence from the Shorter Catechism, about the terms of which no two of them agreed: and when the whole affair was over, one of them very gravely said to another, "*Your* Orthodoxy is not *my* orthodoxy." Yet, in the face of all these facts Mr. Eller had yesterday the hardihood to assert, "that no man could read a chapter in the Bible without seeing the doctrine of the Trinity clearly revealed." If the matter be so *very* clear, is it not strange that he did not point out to his brethren the mode of expressing the doctrine in the *language of Scriptare?* Such a step would have been courteous to them, and charitable to us: for, in that case, we would have cordially joined in their declaration.

That the doctrine of the Trinity may be one which, as Mr. John Brown asserts, the most ignorant persons can most easily embrace, I do not pretend to deny. Presumption is a natural consequence of ignorance. Vanity of heart, unchastened by accuracy of judgment, has led to the most arrogant assumptions. It is not when men are illuminated by the spirit of Divine truth, that they presumptuously dictate creeds to their brethren, but when they are blinded by their own prejudices and passions. The wise and the enlightened are always distrustful of their own judgments; whilst the weak and the uninstructed are almost universally positive and dogmatical.

The fact is, it was this ignorant vanity of man which first led to human interference in matters of faith, obscured the lustre of Divine truth, and paved the way for all subsequent corruptions. In the apostolic ages, when there was no creed but that which came from on high, when there was no interference with opinions save "the counsels of love," Christianity went forth in its native purity and simplicity, captivating the hearts and adorning the lives of men. But the moment that earth attempted to patronize the religion of heaven, the moment that the Empire of Rome took Christianity under its protection—that moment corruption commenced, "the fine gold became dim." Priests and governors dictated modes of faith and forms of worship; and, in order to sanction the assumption, laid claim to infallibility, in determining the counsels of Heaven. Under this pretence arose a power more extensive and more terrible than any that ever influenced the destinies of the world—a power that equally held in thraldom the cottage and the palace; that almost extinguished the light of literature and science; that took away much of the genuine substance of religion, and left but shadowy forms and ceremonies in its room. The argument of the *majority* having a right to coerce the *minority*, was urged with equal justice then as it is now: might constituted right, whilst racks, and dungeons, and flames, confirmed her decisions, and preserved uniformity.

Upon what principle was it first attempted to change this scene of things? Why, upon the simple and rational and scriptural principle, that every man has an inalienable right to take up his Bible, and to form his own conclusions regarding the things which belong to his duty here and his prospects hereafter. Upon this immutable principle the Reformation commenced; and happy would it have been for the world had it continued as it began. But, alas! the leaven of Popery has been more or less infused into every church. No sooner did Protestants acquire power, than they began to trench upon Christian liberty; they wrested the scourge from the Church of Rome, in order to apply it to the backs of their brethren; they wrote creeds, appointed ceremonies, and connected civil interests with religious professions, until every division of the Protestant Church exhibited a miniature of the great establishment from which it had dissented. The right of private judgment, indeed, was still talked of, and even praised, as I have heard done in this house, by those that are treading it in the dust; but with such persons, it consisted then, as it does now, in exercising the right to judge both for *themselves* and for *others*. To assist Mr. Morell, and those who glory in the licentiousness with which you trample upon your own laws, I shall quote a passage from the *Code of Discipline*, to enable the world to form some judgment of the distinguished discrepancy which exists between your principles and your practice. The power possessed by the teachers of the church amounts to no more than this, to search the mind of the Spirit speaking in the Scriptures, and to produce the scriptural authority for what they teach. It is the privilege, the right, and the duty of every man to examine the Scriptures for himself; but in exercising the inalienable right of his own judgment, the Christian does not refuse to admit light, or to receive assistance from his teachers: he only refuses to acknowledge subjection to any authority but the word of God; and before he assent to any doctrine, he claims the *right* of examining the Scriptures for himself, that upon their authority he may rest *fully* persuaded in his own mind. Holding out these incontrevertible principles, you claim the praise of liberality, "you keep the word of promise to the ear," but, acting in direct opposition to them, "you break it to the hope." You may speak of the Church of Rome as you will, but, in comparison with you, she is honorable and consistent. She claims in-

fallibility, and consequently denies the right of private judgment; but with a monstrous inconsistency, you admit your fallibility, whilst you demand a submission which nothing could authorize you to claim but an absolute freedom from the very possibility of error. I do ask, in sober sadness, how any class of Protestants can acquit themselves to their own consciences and the world, who assert that their brethren have a right to search the Sacred Records, and to deduce from them their own conclusions, whilst at the very same moment they endeavor to curtail their privileges, and to put them to serious inconvenience for the mere exercise of their natural and Christian rights!

I do aver that your whole overture is directly opposed to the first principles of the Reformation—the right of free inquiry, without penalty or privation. Should it be passed into a law, not a single student can be educated, or licensed to preach, without risk of injury and submission to human authority in matters of faith. If you perservere in this measure, you should change the whole system of education for your candidates. Instead of prescribing, as at present, an extensive course of ancient and modern literature, previous to their entering college and several years' study of philosophy and science, subsequently to their entrance, in order to enlarge their views and increase their capacity for forming accurate judgments, you should limit their education and cramp their understandings, lest they be led to incur penalties by venturing to think for themselves. And when they enter the theological class, instead of directing their attention to the *Bible*, as the rule of their faith, and the anchor of their hopes, your professor should advise them to study nothing but "the accredited standards of the orthodox churches," by which their competency for teaching is eventually to be determined. Besides all this, he ought studiously to conceal from their view the progress of Christianity, and the various sects that have arisen in the church, lest some heresy, such as Arianism, should appear to their minds as rational and as scriptural as Calvinism itself. This would be the honest and manly course to pursue. No false ray of light would shoot across their minds from too free an inquiry into the meaning of the Scriptures; they would be taught to build their faith upon the *safe* foundation of the "Accredited Standards," and in all things they would be well prepared for due submission to their spiritual guides. But to enlarge and disenthral their minds, as you do at present, by literature, philosophy, and science; to tell them that the Bible, and "the Bible ALONE is the religion of Protestants," that they are bound to study it, and have a right to form their own opinions of its doctrines—to do all this, and much more, to produce a manly and independent mode of thinking, and then to turn round upon them in the end, and to expel them from your church, if all their views do not precisely accord with yours—to act in this manner is surely equally tyrannical and unjust. Their time, their toil, their means of support,—all are lost; because you have taught them to *think*, and they have chanced to think differently from you!

These overtures, however, would not only impose a virtual subscription to human interpretations of Scripture, which may, or may not, be agreeable to the word of God; but they would impose this submission to man's authority, in a form more objectionable than was ever proposed in the darkest ages of the church. Were a candidate for the ministry obliged to subscribe the *Thirty-nine Articles, or The Confession of faith*, he would, at least, be able to make up his mind, and to ascertain the full extent of the sacrifice required of him; but in coming before your projected Committee for license, he would be subjected to an ordeal for which no human being could make due preparation. He would be exposed to the caprice of a many headed monster; having as many opinions as members; all living in jealousy and collision with each other. No matter into what pliancy he might school his conscience, it would be almost impossible for him to escape. He might as well sail between Scylla and Charybdis, as hope at once to please Mr. Johnson, the smooth Arminian, and that staunch Calvinist, Dr. Wright. Whilst attempting to gain favour with the one, he would require to cast a side-long glance at the other; and also to watch the various minor movements of the extraordinary beings to whose humours his destiny in life must be in a great measure subjected. But, bad as this is, it is not the worst. This strange compound will necessarily change its features every year; so that at one time the majority of its faces may wear the stern, unbending lineaments of Calvinism, and at another, the softer looks of liberal Arminianism. I am not much inclined to submit to human authority; but were I compelled to do so, I should much prefer placing myself under the power of the Pope, to coming under the control of your projected Committee. I might study the character and accommodate myself, in due time, to the caprices of an individual; but to the ever-changing medley of passions, and prejudices, and opinions, of which your committee must necessarily be composed, no man could ever be conformed. The only consolation which I enjoy in contemplating this ecclesiastical monster is, that as it is not similar to any thing that ever existed in air, or earth, or sea, I am fully convinced that in its own turbid and jarring elements, it will carry the seeds of its dissolution, and speedily pass away from the world.

Some have wondered that disputes about opinions should so often end in personalities; but the fact is, that such disputes begin with personalities, for our opinions are a part of ourselves.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 29, 1828.

Ordination at Hubbardston.

On Thursday, the 13th inst. the Rev. Abner D. Jones was ordained over the First Congregational Church and Society in Hubbardston. The Introductory Prayer was offered by Rev. Mr. Clark, of Princeton. Rev. Mr. Osgood, of Sterling, read appropriate selections from Scripture. The Sermon was preached by Rev. Dr. Thayer, of Lancaster. Rev. Mr. Thompson, of Barre, made the Consecrating Prayer. Rev. Mr. Harding, of New Salem, delivered the Charge. Rev. Mr. Lincoln, of Fitchburg, presented the Fellowship of the Churches. Rev. Mr. Wellington, of Templeton, made an Address to the people, and the Concluding Prayer was offered by Rev. Mr. Hill, of Worcester.

The exercises were appropriate and highly interesting, calculated to make a salutary impression on the minds of the audience. Dr. Thayer's discourse was an able and lucid exposition of the Unitarian faith. He dwelt largely upon the mission and character of our Saviour, exhibiting him as our Leader, Mediator and Redeemer. As the discourse will probably be published, we shall not attempt an abstract.

Two anthems and two original hymns were sung by the choir of the Society with much effect. The day being unusually fine for the season, a numerous audience attended. A more decorous and attentive assembly have seldom met on a similar occasion.

Hymn.

1. Lord! we hail, with heartfelt pleasure,
The fulfilment of thy word;
While thy Spirit, without measure,
Richest blessings doth afford.
We receive them---
And our greatful vows record.

2. Banish'd be the notes of sadness!
Let us now with thankful tongues
Sing aloud, in notes of gladness,
Our enraptured, praiseful songs.
God hath blest us---
Loud the grateful theme prolong.

3. He, who is the strong Deliv'rer
Of his chosen seed, appear'd
As our God--our Mighty Saviour,
And our earnest cry hath heard.
Ever praise Him---
Israel's God---his People's Friend.

4. Let thy blessing, gracious Shepherd!
On thy servant, largely shed,
Guide, defend, instruct, and lead him,
While he may instruct and lead.
Ever bless him---
While he stands our guide and head.

5. Give to each thy waiting children
Hearts of wisdom to incline
Unto all those gracious precepts
He shall give from time to time.
May we heed them---
And this People, Lord! be thine.

6. By thine enemies derided
Still we'll trust in Zion's King--
By thy Spirit ever guided,
Evermore aloud we'll sing---
Hallelujah!
Wide th' eternal chorus ring.

Hymn.

1. Hail the glad day,—a Saviour's birth
Is told with joy to sons of earth—
A Saviour--full of love and grace
To bring from death our fallen race.

2. Bright hour of joy! celestial morn!
Wing'd seraphs shout, "a Saviour's born;
On earth be peace, good will to men;"
While earth repeats the loud amen.

3. Here, in thy Courts, O God, we raise
The grateful tribute of our praise.
Accept our vows, and hear our prayer.---
Thy Spirit largely may we share.

4. We praise the riches of that Love,
Which op'd the way to realms above;
We bless that wisdom, given to lead
Thy happy saints to Christ, their head.

5. Heaven's mandate hear! '*Go preach*, REPENT,
And straight his servants forth were sent.
The word proclaimed has reach'd our ears,
And sooth'd our woes, and calm'd our fears.

6. May we, with humble hearts, improve
Those messages of peace and love;
"And all our powers shall join to bless
The Lord our Hope, and Righteousness."

Ordination at East Bridgewater.

On Wednesday, the 19th inst. the Rev. Eliphalet Porter Crafts, from the Theological School at Cambridge, was ordained over the First Congregational Church and Society in East Bridgewater. Introductory Prayer, by Rev. Mr. Brooks, of Hingham. Sermon, by Rev. Mr. Barrett, of Boston. Ordaining Prayer, by Rev. Dr. Porter, of Roxbury. Charge, by Rev. Mr. Clark, of Norton. Right Hand of Fellowship, by Rev. Mr. Goldsbury, of North Bridgewater. Address to the Church and Society, by Rev. Mr. Huntoon, of Canton. Concluding Prayer, by Rev. Mr. Kent, of Duxbury.

We expected to have received some further account of the exercises, and an abstract of Mr. Barrett's sermon, but have been disappointed.

Mr. Cooke's Sermon.

In the notice recently given in the Register of the contents of the last Christian Examiner, we mentioned a letter, of great ability and pungency, addressed to Rev. Mr. Cooke, relative to his famous Fast sermon. This article we would recommend to the perusal of our readers, not only for the justness of its sentiments, but also for the Junius-like power of its style.

In the last Register, we published a very full, though somewhat abridged review of this sermon; and it is but justice to the author now to state, what it was our intention to have stated last week,—that this article was received in the early part of September, but was unfortunately mislaid.

The grossness and libellous character of Mr. Cooke's attack on the highest public functionaries, ought to awaken the sober part of the community to vigilance, in guarding their invaluable civil institutions from the unhallowed influence of sectarian zeal; for, though the work of a rash individual, it is probably a fair indication of the views and feelings of the leaders of the party, which are only rather prematurely betrayed by this hot-spirited and inexperienced young man.

Palestine Mission Suspended.

Under the title "Missions" we made some remarks in the Register of the 25th ult. on the circumstances of the missionary station at Beyroot. The Missionary Herald of October, states that the missionaries on that station had left Syria, and arrived at Malta. Having been a long time subjected to insults privation and abuse, they found it necessary, as they deemed, to abandon the station, at least for the present, and to retire to a place of safety. The reasons of the measure are given at length, in the Herald, the principal of which are, "The prospect of war"—"Want of an asylum in case of war"—"Want of consular protection"—"The character of the Pacha," who is young, capricious, and inimical to the mission;—The re-appearance of the "Plague," &c. &c.

This mission, thus far, has been, apparently, the most unsuccessful of all the missions established by the American Board. The first missionaries, Messrs. Parsons and Fiske, are both dead. Mr. Gridley, attached also to the mission, has recently died.

Messrs. Bird, Goodell and Smith, now belonging to the mission, have been stationed for about four years past at Beyroot,—instead of Jerusalem, as was originally intended,—from the greater prospect of safety and usefulness which the former place afforded.

The removal of the missionaries is not considered an *abandonment* but only a *suspension* of the mission, till circumstances shall permit the residence of Protestant missionaries in that country.

The following extract from the Journal of the missionaries will show our readers in what light the missionaries themselves view the advantages thus far resulting from the mission.

"The American mission to Syria has now ceased: for how long, the Lord only knows. At this pause in the work, every one interested at all in the mission will also pause, and endeavor to recal some little sketch of its history, and will ask, What good has it done? A brief reply to this question is, that it has increased our familiarity with one of the most interesting portions of the globe. It has contributed to prove the practicability of protestant missions in Turkey. It has brought to light some inportant traits of Mahometanism and of Popery in their modern state. But above all, and what is worth more than all the labors that ever missionaries or missionary patrons expended, it has evidently saved immortal souls from ruin. These souls, however, though of immeasurable value, are few:—few compared with the multitudes brought to Christ at other stations; few compared with the multitudes that still remain in ignorance and sin;" &c.

Methodists.

A new paper has been lately established in Baltimore, by Rev. Melville B. Cox, entitled, "The Itinerant, or Wesleyan Methodist Visiter." We are told that it is designed to defend the Methodist church and its principles and tenets against a body of seceders who have established a newspaper, and are about holding a convention in Baltimore.

No statement is made of the particular doctrines inculcated by the seceders.—These we are left to conjecture. The probability is, however, that it is a secession of Calvinistic, or Whitfieldian Methodists.—We believe that the number of Calvinistic Methodists, in the United States, is very small, comparatively; and they are probably so scattered, and so mixed up with the mass of Wesleyan, or Arminian Methodists that it would be difficult, at present, to organize a separate body or sect.

Long may this respectable denomination of Christians preserve the general harmony that now prevails among them. But that this state of things will, in reality, be of long duration, we think there is little reason to hope. The spirit of Calvinism is essentially a spirit of uncharitableness and exclusion, is warring and restless, and in whatever sect it exists will not content itself till it has effectually stirred up the waters of religious strife and sundered the ties of Christian brotherhood. As the old leaven of Calvinism undoubtedly exists, in a greater or less degree, among the Methodists, there is every reason to expect,—however the event may be deprecated, or however long delayed,—that its influence will e'er long be felt in a more organized and concentrated form than that in which it now exists.

Boston Sunday School Society.

The Second Annual Public Meeting, of the *Boston Sunday School Society*, will be held at the Rev. Mr. Ware's church in Hanover-street, on Thursday evening Dec. 11th, at half past 6 o'clock, on which occasion, after the usual introductory exercises, there will be read a Report of the Directors, in relation to the Schools in this city in connexion with the Society, and a Report from the Corresponding Secretary; after which addresses are expected from several friends of the institution.

Members and all interested in Sunday Schools are respectfully invited to attend.

F. T. Gray, *Recording Sec'y.*

At the Annual meeting of the *Boston Sunday School Society* on Wednesday evening, Nov. 26, the following gentlemen were elected officers for the ensuing year. Hon. Jonathan Phillips, President; Rev. Dr. Tuckerman, Vice President; Dr. Josiah F. Flagg, Corresponding Sec'y; Frederick T. Gray, Recording Sec'y; and Benjamin H. Greene, Treasurer.

The Treasurer of the Boston Sunday School Society is happy to acknowledge the receipt of *One Hundred Dollars* from a friend of this institution in aid of the funds for the publication of Juvenile Books.

Boston, Nov. 26, 1828.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

The Amherst Inquirer.

Mr. Reed,—

I have just seen an article in the N. E. Inquirer (Amherst, Mass.) of Oct. 23, relative to some editorial remarks that appeared in that paper six or eight months since, on the literary and religious character of Harvard College, and the manner in which these remarks were noticed in the Old Hampshire Post. This last piece is directed to you rather than any one else. But feeling myself also implicated as the writer of those remarks in the Post, which he now (for the first time) notices; and finding that I have to take a full share of his present singular reply, I use the liberty to offer a few further remarks through your journal, though without wishing by any means to take the business out of your hands.

First, this reply, if it must be called so, seems to me to amount to nothing at all. All that the writer does, is to say what he *could* have done, and why he did not do it, in a tone of characteristic modesty; and then to throw about him a few threats and cautions couched under new and beautiful figures of speech, such as that of blowing a battery into atoms, and something wholly original about throwing stones from glass houses, &c. All this may be smart and pretty; but for some reason or other it does not convince me that I was wrong, or this man right before.

Neither do I see much force in the reason he assigns for replying in this way at this late day. The reason implied is, that he did not suppose any rejoinder of his could reach the readers of the Post. This is lame. Had he noticed the first remarks made upon his attack, his rejoinder would not only have reached most of the readers of the Post, but, had he wished it, might have been published in the Post itself—at least I am greatly mistaken if it could not have been, or any thing else respectable, written in a proper spirit and offered in a proper manner. Unitarians are not so fearful of letting their readers hear the other side, as some are, with whom this writer is probably more conversant. I believe most Unitarians actually read and hear as much, if not more, that is written and preached against than in favor of their opinions or characters. I know it is so with very many. It has diverted me exceedingly, this new complaint that our opposite brethren have lately taken up, and sent out in some of their most respectable prints, viz: that their writings are not read, nor their preaching heard by us, and that we strive hard to prevent it! O, that our people would both read and hear as much again as they do—though this is no little of the other side; for we know few things that do us so much good. For myself, I can truly say, I never knew an instance of a Unitarian preventing or attempting to prevent, any one from reading any Orthodox book, or hearing any Orthodox preacher, on account of the difference of opinion. But of this course on the part of the Orthodox with their people, I have known instances too many to be numbered. Many an Orthodox man and woman do I know, living within the sound and constant reach of Unitarian books and preaching, who have never gone near either, nor permitted any one else whom they could possibly prevent. Nor do I blame them; for it is their strong hold, and their only strong hold.—But I digress.

Again, this writer talks of a 'masked battery' from which the fire was opened upon him—alluding to the Post. This too is figurative, rather than true or sensible. For in the first place, the remarks made were editorial; in which, of course, there was less of disguise than those in his own paper, since the Post had but one editor, and the Inquirer, we understand, has two. Then, as to the correspondent in the Post, by whom his remarks were also answered, under the signature of 'a Unitarian,' it is folly to talk of a 'masked battery' there. For the whole manner of the reply from first to last was such, that this writer could have had no more doubt as to the author, than if he had put his name. No disguise was attempted nor wished; and we are sorry that the man could not have hit upon some better excuses for his silence, than any of these.

Again, he says—"we are aware that a candid reader of our articles, and the strictures upon them, would see that we had not been fairly and honorably met, in a single point," &c. Now what was the 'point' in which I attempted to meet this writer? singly this: that he had made assertions about the 'private devotion' of the students at Cambridge, which neither he nor any other man could possibly *know* to be true, or in any way *prove*. This is my point; and if he says it is mere assertion, I have only to reply *so was his mere assertion*—most unwarrantable, arrogant, and unchristian assertion, in my view; and so it will be until he proves its truth. The burden of proof lies with him. He has made outrageous charges; and though, as he now says, he might not have intended to misrepresent or exaggerate, or do away, this alters not the case in the least. He implies here, that his remarks were aimed at the general religious character of the college at Cambridge, as Unitarian. It was not so. His remarks were aimed almost entirely at the private religious character of the members of the College; at their piety, and not their opinions. These we hold to be quite distinct things, in the present case at least; and if he thinks otherwise, he should have said so, and no more. Had he merely called Harvard a Unitarian institution, as to the opinion of most or all its officers, it would have been an assertion at which I should never have thought of taking offence or exposing; for I glory in it.

This reminds me of one thing more, and all I have to say; and this is responding heartily, on my part, to what this gentleman says, on his part, in regard to our different systems of belief. I doubt not his sincerity in avowing hostility to *Unitarianism*. I beg he will not doubt my sincerity in avowing hostility to *Calvinism* as such. It is a system for which I can find in my heart no favor. The more I become intimate with its features and observe its influence on religion, and character, and life, the more do I revolt and become sick at the very sound of its name; and the more firmly do I resolve, with God's blessing—as this writer does with regard to our system—to "employ my humble efforts to accelerate its downfall and destruction"—that is, by inculcating and spreading a truer, holier, and purer faith, even *the religion of Christ*.

'A Unitarian.'

For the Christian Register.

Dedication at Natick.

On Thursday, the 20th inst., the South Congregational Church in Natick, was solemnly dedicated to the worship of One God the Father. Introductory prayer by the Rev. Mr. Wight, of East Sudbury. Reading of the Scriptures, Rev. Mr. White of Dedham. Dedicatory Prayer, Rev. Mr. Sanger, of Dover. Sermon, Rev. Dr. Lowell, of Boston. Concluding Prayer, Rev. Dr. Saunders, of Medfield. Dr. Lowell took his text from Haggai ii. 9. "And in this place will I give *peace*, saith the Lord of Hosts." His discourse was adapted to the occasion and state of society, and displayed his usual eloquence and unction. It was designed to prevent angry controversy, and promote peace and christian principles. As we hope to see it in print, we shall abstain from further remarks. The house was crowded to overflowing, notwithstanding the powerful rain. This circumstance evinces very clearly the state of feeling on religious subjects in that vicinity. Here, as elsewhere, people are beginning to think for themselves, and assert their rights of religious liberty. The two following hymns, written by members of the new society, were sung on the occasion. And the style of the musical performances was in good taste, and gave great satisfaction to all present.

The church is a remarkably neat, convenient, and beautiful specimen of architecture. It contains fifty eight pews on the floor. It cost three thousand dollars, exclusive of the bell. About thirty-five hundred dollars were generously subscribed by *individuals* for its erection; and it is *their intention* to appropriate the proceeds of the sale of pews to a fund for the support of the ministry. The house stands on the spot consecrated by the labours of the Apostolic Eliot. The preacher alluded with peculiar felicity to the associations connected with the place.

This new society is made up of individuals from four neighbouring parishes. They have separated more for convenience than any other cause; though they are decidedly liberal in their theological views. They do not indeed wish to be designated by any party name; but they are utterly opposed to the disorganizing and exclusive system of the Orthodox. They wish to stand on true Protestant ground, the sufficiency of

the Scriptures, and the right of private judgment. Still they are destined to suffer some of the evils of intolerance as well as their neighbors. As soon as measures were taken for the erection of the church, a Mr. ——, whom the Orthodox have stationed in East Sudbury, established a lecture at the house of some females; and he has taken all possible pains to get up a religious excitement. As yet, his efforts have been unsuccessful. But his lectures are to be continued weekly; and his party have offered to supply the society with preaching for six months free of expense. They, however, do not see fit to accept the offer. They hope to be able to support such a preacher as the people choose after a short period. In the mean time, since they have been at great expense in erecting the house, and are feeble, they would be grateful for the assistance of the liberal clergy. Those present have engaged to give one sabbath each; and we hope others will be induced to follow their example. It is to be hoped that the liberal clergy can exhibit as much zeal to promote the cause of peace, and harmony, and charity, in neighbourhoods and societies, as the Orthodox do in creating divisions and dissentions. May the blessing of God attend this infant society, and preserve it from all sin, and uncharitableness, and bigotry.

HYMN.

Thou Mighty One! whose boundless sway
Pervades all worlds, and fills all space,
To Thee we bow, to Thee we pray,
To Thee we consecrate this place.

Here first thy forest sons were taught*
To know thy name and own thy word,
Here first thy beams of truth they caught,
And Nature's children own'd Thee Lord.

Our Fathers, on this hallow'd ground,
From olden time, have knelt and pray'd,
And we, their children, would be found
To tread the footsteps they have made.

Again, O Lord, thine altars blaze,
Again thy temple decks the land,
Where stranger nations mingled praise,
Led by the Saviour's guiding hand.

God of all people! we would bring
The offering of our praise to Thee,
And, while our lips thy glories sing,
May every heart thy dwelling be.

This humble effort of our powers,
This lowly temple we have given;
O may it prove to us and ours,
The house of God, the gate of Heaven.

HYMN.

He, who the universe commands,
Needs not the worship of our hands;
Yet all, whose souls adoring rise,
Whose hearts with true devotion glow,
While from their lips his praises flow,
Through faith may win the heavenly prize.

Accept, O God, this house of prayer;
Preserve it, by thy guardian care,
From sinful thoughts and deeds of shame,
From hatred and from party pride:
Our Father, be our friend and guide,
And here engrave thy holy name.

Here may the great eternal One
Be worship'd through His blessed Son;
And may the spirit of His grace,
Descending, like the mystic dove,
From Him, whose favourite name is love,
Dwell in and bless this hallowed place.

May all in charity, O Lord,
Found their opinion on thy word,
And, free from bigotry and strife,
Walking the straight celestial road,
That leads to happiness and God,
Adorn their doctrine by their life.

To God, our King, by mortal eyes
Unseen, eternal only wise,
Whom heaven of heavens cannot contain,
Be honour and all glory paid,
Through Jesus Christ, our Lord and head,
Now and forever more. Amen.

* Our readers are referred to an interesting article on our first page, relating to the labors of Mr. Eliot, on the spot where this house is now erected.

OBITUARY.

Died, In Yarmouth, on the 13th inst. Rev. Timothy Alden, in the 92nd year of his age. This venerable and worthy gentlemen, was the last, if we mistake not, of the Old School Divines, *called* moderate Calvisists, but *in reality* Arminians. He retained the manners as well as the principles of this excellent race of Divines, wearing to the last, we believe, his three cornered hat and flowing white wig.

His lot being cast by Providence, among a people noted for their peace-loving, and their respectful attention to the clergy, he continued, —though in his later years, with evident marks of age,—to exercise his ministry with his first charge, and without an assistant, till he arrived at near the age of eighty. He has since that lived in the midst of his people, respected for his many amiable qualities and Christian virtues, till like a shock of corn fully ripe, he is at length gathered in peace to his fathers.

Hon. Stephen Higginson.

Died, in this city, at the advanced age of 85, the Hon. Stephen Higginson. Mr. Higginson was born at Salem, in the year 1743, and was the sole surviving male descendant of the past generation, of the Rev. Francis Higginson, one of the most eminent of the Pilgrim Clergy.—The late Mr. Higginson was bred to the mercantile pursuit, under the late Deacon Smith of this town, a man of eminent probity, and worth. —Having early incurred the expenses of a family, to support which his business was not competent, he betook himself to the *Home* of the Salem Youth, the Ocean. From the year 1765 to the breaking out of the war, he was an active, bold, and successful shipmaster. To this early training in hardship, and enterprise, his future character was indebted for many of its marked traits. Upon his quitting the sea, he embarked ardently in the cause of the Revolution, and, young as he was, and unpractised as he had been, in affairs of State, his rare acuteness and sagacity, and his inflexible firmness, soon pointed him out as a man fitted for times of peril and dismay. He was sent to the Revolutionary Congress in 1778, by the Legislature of this State, where he soon distinguished himself, and acquired the confidence and friendship of the most eminent men in every part of the Union. When the distressing effects of the war began to press heavily on the People of this State, and they broke out into actual rebellion in 1780, Mr. Higginson was one of the few men selected by Gov. Bowdoin as his advisers, in that dark and stormy period; and to that former gentleman's remarkable coolness and intrepidity, a very fair share of that bloodless victory of the Constitution over Anarchy may be ascribed. It can hardly be forgotten, that in all the measures which followed Washington's proclamation of Neutrality—in defeating Madison's war resolutions—in upholding John Jay, and George Washington in his efforts for preserving the peace of the Nation by the treaty of 1794, Mr. Higginson was a "Gap" man—ready to mount the breach, and to defend the Constitution against all assaults. It would be improbable that a man so inflexible in the pursuit of what is right, should not occasionally make enemies, yet it was his good fortune to enjoy, in succession, the confidence of John and Samuel Adams, of Elbridge Gerry, and of Washington, Lincoln, Strong, Brooks, Cabot, Parsons, and Ames. He was a firm supporter of John Adam's administration; and in the quasi war against France, was by that administration made Navy Agent for Massachusetts, at that interesting and active moment, which office he held until removed by Jefferson. In short there were not many individuals in our Nation, whose minds were more felt in the war of the Revolution, in the disturbances which succeeded it, in the creation of a new Government, and in the support of the feeble fabric in its infancy, than was that of Stephen Higginson.—Would you inquire for his political opinions? Read Washington's Legacy, and the writings of Hamilton. There they are embodied—where *they* led he was sure to follow. Very few merchants suffered more deeply than Mr. Higginson, by the spoliations of all the belligerents, yet his personal sufferings never warped his judgment. He looked steadily to the peace and happiness of his country as his polar star. To the ruinous and now exploded system of embargo and non intercourse he was steadily opposed, but he was strenous in favour of an efficient marine as the only honorable means of making our rights respected. As a merchant, Mr. Higginson set an honorable example of enterprise tempered by discretion. Though exposed to severe reverses, his mind always rose superior to them. As a citizen, he was always prompt and liberal in promoting every institution, whether literary or charitable. In domestic life he displayed the virtues which an understanding so sound, warmed by an affectionate heart could not fail to form and to cherish. The fair and unspotted fame which he inherited from his ancestors, he took care to transmit unblemished to his numerous descendants, whose surest course to honorable distinction will be to imitate his correct and dignified example.

SUMMARY.

Railway Meeting. A meeting of a large number of gentlemen was held at the Exchange Coffee House on the evening of Monday, Nov. 24, for the purpose of considering the expediency of taking measures to accelerate the construction of one or more Railways from this city to the interior of the State.—Hon. H. G. Otis was called to the chair, and W. H. Elliot requested to act as Secretary. The meeting was then addressed by Mr. Geo. Bond, Mr. Degrand, Hon. Wm. Sturgis, and the Chairman; and it was

Voted, That Hon. T. H. Perkins, Messrs. N. Appleton, Joseph Coolidge, the Chairman, and Secretary, be a Committee, with full power to consider and report to this meeting, such measures as they may think expedient to be adopted in relation to the establishment of one or more Railways from Boston into the country, and that said Committee be authorized and requested to call together this meeting at such time and place as they may think proper to receive their report.

Voted, That the said Committee be authorized to fill any vacancies which may occur in their number.

The meeting was then adjourned.

W. H. Eliot *Secretary.*

New Invention. We have seen the model of a machine, invented by Mr. Alexander Clark, of Falmouth, for carding "*hat bodies.*" This machine is essentially different in its construtions from any that have been heretofore invented for that purpose, and requires but half the labour of tending. It has been in operation since last May, and is found to answer the expectation of the inventer. It makes two hat bodies, at once, of an even thickness, and, at the same time, partly hardens them. The hat-bodies made by this machine are preferred, by hatters, to those corded by hand. *Barnstable Journal.*

A State-Coach went from Boston to Providence [41 miles] on Saturday moning last in 3 hours and 27 minutes. *Pall.*

Post Master in New York. President Adams has appointed Samuel L. Governeur, Esq.* of New-York, Post Master in the place of Mr. Bailey, deceased. It is said this appointment is given to the worthy Mr. Governeur with a view of benefiting, at the rame time, his father in law, Ex-President Monroe. *Pall.*

A steam engine, invented by the ingenious Mr. James, of New-York, is in successful operation in Mr. Wittemore's great card factory, in that city. It propels all the machinery in that establishment, which was formerly turned by hand, requiring numerous workmen. The steam engine now employed, consumes but little fuel, requires a small quantity of water, and occupies no great space. The steam operates directly on about a dozen wheels at the same time, in separate apartments in one cylinder, all turning one axle.

This engine can be made of different degrees of power; it is coming into use on the Western canal. *Pall.*

The Presidency. The National Intelligencer, contains the following paragraph, in relation to the recent elections.

The contest is over. The Electors of President and Vice President of the United States have been chosen in almost every State of this Union; and sufficient returns have already been received to leave no doubt that a large majority of the Electors chosen are friendly to the elevation of General Jackson to the Presidency.

Should he live, therefore, to enjoy the honor, in may be regarded as certain, that Andrew Jackson, of Tennessee, is to be the next President of the United States.

Alabama Cotton Crops. The Mobile Register, in an article on the subject, taking into consideration the injury the crops sustained since July, from rot and other cause and that a large quantity of ground has been planted, is of opinion that it will exceed rather than fall short of last season, and estimates the exports for the next year at 90,000 bales.

From Europe. By an arrival at New-York, London papers to Oct. 17, have been received.

The Boston Daily Advertiser gives the following general statement of the condition of things at the seat of war.

The intelligence from the seat of war continues to be unfavourable to the Russian arms, but it is quite probable that, as no part of the intelligence appears to be of a very authentic character, the disasters of the Russians are very much exaggerated. It is evident that the Russian Emperor under-rated the resistance which the Turks were capable of making, and has been compelled to close the campaign, without having forced the passes of the Balkan mountain, and to retire from a part of the ground which the troops had occupied, with considerable loss; probably much more from sickness than from the sword. But we do not see any reason to suppose that he will be compelled to abandon his principal conquests

On the authority of letters from Odessa, of 26th September, received in Paris, the Gazette de France gives the following statement:

No doubt was entertained of the taking of Varna; but it was known that the Russian army was in a distressed condition, and that the Emperor desires peace. If we may believe the letters from Bucharest, the Turks have assumed the offensive. The corps of Gen Roth has been almost entirely destroyed, the siege of Shumla raised, and the Russians abandoning 30 pieces of cannon, have retreated towards Bazardjik, pursued by Hussein Bey, at the head of 70,000 men, who flattered himself that he should destroy them, fall on the rear of the army besieging Varna, relieve that town, and terminate the campaign by compelling the whole of the Russian army to a general attack."

The following is from Berlin, under date of Oct. 6.

"On the 26th of September, a manifesto was issued at St. Petersburgh, ordering a levy of four men of every 500 of the population. The levy is to extend to the whole empire, with the exception of Bessarabia and Georgia. The preamble of the manifesto is in the following terms;—"Notwithstanding the success of our arms in the present war against the Ottoman Porte, and our sincere wish to put an end to hostilities, the enemy, by his refusal to listen to our proposals for peace, and by his obstinacy obliges us to take new measures for prosecuting this war, and we consider it necessary to make our army complete. [Estimating the population liable to the levy now ordered, at 30,000,000, the number of recruits will be 240,000 men."]

Hamburg papers of Oct. 11, give extracts from those of Odessa, of Sept. 22, among which is the following.

"We learn from our camp before Varna, that the Capain Pacha, after most of the houses, and a great part of the fortifications had been destroyed, has asked to leave the town unmolested. This proposal was rejected by Count Worownow. Further accounts were impatiently expected. The news from Asia continues to be favourable, and the victorious progress of Gen. Paskewitch has exceeded the most sanguine expectations. After the departure of the Empress and of Count Nesselrode, the official bulletins will no longer be published, but at St. Petersburgh. The diplomatic body is still here, and will return to St. Petersburgh, if the Emperor should leave the head-quarters."

The Thames Tunnel is now entirely at a stand. A brick wall has been completed at the further extremity of the excavation, which, being made water tight, prevents any water oozing in that port, and also does away with the fear entertained, that if left in its unfinished state, another break in of the river might be the consequence. The water the Tunnel *makes*, (if we may use the expression) at present is very trifling, and the whole of the interior is as fresh and firm as before any accident happened.

Murder of Major Laing. It is with feelings of sorrow and regret that we announce the murder of this intrepid and persevering traveller. He had reached Timbuctoo, where he had resided for a considerable time, but upon taking his departure for Sego, he was, three days after he quitted Timbuctoo, murdered between the 21st September, and the 1st October, 1826. This lamentable intelligence was communicated to the Colonial Office by the British Consul at Tripoli, his father-in-law.

Catholic Church. The state revenue of the Catholic Clergy of France, is estimated at 40 millions of francs, (about one and a half millions sterling,) for the next year; the proportion of the Churches is increased one fifth. There are 14 Archbishops, and 66 Bishops.

A Scotch paper speaks thus of the removal of the Duke of Clarence as Chief of the British Navy.

"If any strong fact had been wanted to prove the overweening influence of the Aristocracy in our Government, it was this. Nothing proves more decisively that *the Crown has lost its just balance in the Government*; and when we see the Heir Apparent bundled out of office at the will of a faction of aristocratical borough-mongers, we may well dread the ruin of the Constitution. If matters go on thus, the Government may be pronounced a pure Oligarchy."

To Correspondents. Several communications are on hand, for which our correspondents have our thanks, and which will appear in due time.

The communication we have received from the Editor of the Christian Examiner, is mostly in type; but, owing to the interruptions of Thanksgiving, we find it impossible to finish it in season for this paper. We hope he will accept this apology, while we assure him it shall be inserted in our next paper without fail.

Errata. In our last week's paper, first page, first column, 7 lines from the bottom, for "*without* influence" read *withering* influence.

Also in the Obituary notice of Mrs. Carnes, first line, instead of "Were the eulogies which *were* bestowed," read Were the eulogies which *are* bestowed.

MARRIAGES.

In this city, on Sunday evening, by the Rev. Mr. Young, Mr. Samuel Curtis to Miss Mary B. Jackson, both of this city.

On the same evening, by the same, Mr. James Mansfield, of Gloucester, to Miss Deborah S. Bates, of this city.

At Fall River, Mr. Joseph W. Davis to Miss Fanny P. Chase.

In East-Bridgewater, Mr. Levi Churchill to Miss Lucretia Keene.

In Rehoboth, Origen Bachelor, Esq. editor of the Anti Universalist, to Miss Rachel, daughter of the Rev. Otis Thompson.

In Portland, Mr. William E. Edwards to Miss Adeline, daughter of Joseph M. Gerrish, Esq.

In Taunton, Mr. Geo. W. Drake to Miss Caroline Lawrence.

In Fall River, Mr. William Beers to Miss Mary Ann Reed. Mr. Jacob Stacy to Miss Lucy Mark, all of that place.

DEATHS.

In this city, on the 20th inst. Mr. John Homer, aged 33.

In Newton, Mr. Samuel Hall, aged 72.

In Harvard, Rev. Stephen Bemis, aged 51, former Minister of that town.

In Worcester, 17th inst. Mr. Charles Stearns, aged 81—Capt. Samuel Wiswell, aged 50.

In Marshfield, Capt. Joseph Clift, aged 93.

In Hyannis, Capt. Prentiss Scudder, aged 31.

CHRISTIAN CALENDAR FOR 1829.

THIS Manual is now FOR SALE AT THIS OFFICE, and by Bowles & Dearborn, 50, Washington Street, as well as by the Booksellers generally. It contains the usual astronomical calculations, a Farmer's Calendar, statements of the Courts, Stages, &c., and a variety of selections, practical, doctrinal, and miscellaneous. The following is a list of the contents of the supplement:

Intelligence.

Bible Societies; Peace Societies; Religion in Transylvania; Religion in Geneva; British and Foreign Unitarian Association; Unitarian Mission in Calcutta; American Unitarian Association; Divinity School at Cambridge.

Religious Miscellany.

Ecclesiastical Power; Religious Persecution; Evangelical Piety; Christian Forbearance; Praying for One Another; Parental Character of God; Thundering Preachers; Heresy and Schism; Orthodoxy and Heterodoxy; Power of Religion; The Mourner; Regeneration; Influence of Christianity; Human Nature, its dignity and capacity of moral elevation.

Miscellaneous Extracts.

Education; The Mother; Childhood; A Father's Advice to his Daughter; Influence of Autumn on Moral Feeling; Sabbath Evening Twilight; The Bible or the Churuh?; Sonnet.

Nov. 22

CHRISTIAN EXAMINER.

JUST published by BOWLES & DEARBORN, 50 Washington-street, the CHRISTIAN EXAMINER and THEOLOGICAL REVIEW—No. XXVIII.

CONTENTS.

Miscellany. Letter to the Rev. Parsons Cooke; on the Occasion, Object, Contents, and Date of St. Paul's Epistle to the Galatians.

Poetry. To H.

Review. Art. IX. Vindication of the Rights of the Churches of Christ. First printed in the Spirit of the Pilgrims.

Art. X. The future Punishment of Infants not a Doctrine of Calvinism; 2. The Future Punishment of Infants never a Doctrine of the Calvinistic Churches; 3. On the Future State of Infants; three Letters addressed 'To the Editor of the Christian Examiner,' and published in 'The Spirit of the Pilgrims' for January, February, and March. By the Rev. Lyman Beecher, D. D.

Notices of Recent Publications. Channing's Installation Discourse; Dabney's Annotations; Morgridge's Discourse; Peabody's Address; Walter Scott's Religious Discourses.

Intelligence. Correspondence of the American Unitarian Association, on the State of Unitarianism; in Franklin County; Bristol County; Essex County; Essex County, (south eastern part;) Plymouth County; Bristol County; Worcester County; Hampshire County; Unitarian Ministers: Theological School in Cambridge; Unitarian Mission in Bengal; Installation in Charlton; at Salisbury and Amesbury.

View of Public Affairs. Russia and Turkey Greece; Portugal; South America.

Obituary. Henry Hill, Esq.

LIBERAL PREACHER—*for Nov.*

JUST published by *Bowles & Dearborn*, 50, Washington st. the LIBERAL PREACHER, No. 5. Vol. 2. for November. Containing a Sermon on "Christian Unity," from Ephesians iv. 3. by Rev. John Brazer, of Salem. Nov. 8.

The Name of Christian—the only appropriate Name for Believers in Christ.

A SERMON preached at the Dedication of the Third Congregational Church in Cambridge.—By Charles Lowell, Minister of the West Church in Boston. Second edition, this day published by N. S. SIMPKINS & CO. 79, Court Street. Nov. 8

CHRISTIAN TEACHER'S MANUAL

JUST published by BOWLES & DEARBORN, 50 Washington-street,—*The Christian Teacher's Manual*, designed for families and Sunday Schools. Vol. 2. No. 1.

CONTENTS.

What are the Requisites in a Sunday School Teacher; Explanation of Matthew xxii. 1—14; On the Ancient Mode of Writing; On Meansof Communicating Knowledge without Writing; Our Faith; Education of Infants; Dialogue; The Child's Resource in angry Moments; "I am not alone;" The "Day's Last Hour;" Notice. 3t Nov. 8.

JUST PUBLISHED and for sale by Bowles & Dearborn, 50, Washington Street, A brief Exposure of Rev. Mr. Robinson's Evasions, Perversions, and General Unfairness in Controversy. By T. R. Sullivan, Minister of the Keene Congregational Society. Nov. 22

ADAMS FEMALE ACADEMY.

THE winter term at this Seminary, will commence on Wednesday, November 26, under the charge of Mr. C. C. V. Gale. Board from $1,33, to $1,75 per week.—Tuition $6.

JAMES THOM, for the

Executive Committee.

Derry, N. H. Nov., 1828.

MUNROE & FRANCIS'

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V. STORIES FROM ROMAN HISTORY with eighteen designs on wood; being the most interesting parts of the events that occured in Rome, condensed for the instruction of children.

IX. RECOLLECTIONS OF A BELOVED SISTER—interspersed with Reflections addressed to her own children. By the author of "Little Sophy." "It presents a true and faithful picture of a delicate and high-minded female, exposed in very early life to the dangers of the world, yet treading all its intricate mazes with a firm step and upright demeanor, and escaping unhurt from its innumerable perils, though unsupported by any other arm than *His*, who has said, "leave thy fatherless children, and let thy widows trust in me."

X. PRIVATE HOURS—by the author of "Conversations on Common Things," "Evening Hours," &c. A little Manual of Daily Devotion, printed and bound in a neat and handsome manner; suitable for presents.

XI. EUGENE AND LOLOTTE—an interesting relation of the adventures of two young French Orphans, expelled from France, in the time of the Revolution, with an uncle who afterwards died in Germany, leaving them friendless in a strange country. An interesting little story.

XII. The Second Edition of SEVENTY-FIVE RECEIPTS—for making Pastry, Cakes, and Sweetmeats. By a Lady of Philadelphia. With a series of miscellaneous Receipts for Dishes in use at Supper Parties: also, a complete List of Weights and Measures, whereby weight can be ascertained by measure; which will be found very convenient, preventing the want of scales, and saving much time during the operations of preparing any kind of pastry. This work, if need were, can be fully recommended by many accomplished housewives, as one of the best directors for the preparation of pastry that has yet appeared—and it is particularly recommended to young ladies about commencing house-keeping, and to all lovers of delicate and rich cakes, puddings, and sweetmeats, as an infallible guide to have them made with judgment, taste and flavour.

XIII. GERMAN POPULAR STORIES—New Series, by the Baron Grimm. With nine copperplates, designed by the inimitable Cruikshank, to illustrate the following stories:—The Goose Girl. The Blue Light. The Young Giant. The Tailor and Bear—The Pee Wit. Cherry and the Frog Bridge. The Elfin Grove. The Nose a mile long. The First Part may also be had, which is published without pictures.

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The publishers are so well convinced of the utility of this work for all Domestics, that they offer but one, out of many recommendations which they have received of its great merits, and this is from the late Gov. Gore of Massachusetts, in whose family the author lived for a long while as a servant.

"I have read the work attentively, and think it may be of mch use. The directions are plain and perspicuous; and many of the receipts I have experienced to be valuable. Could servants be induced to conform to these directions, their own lives would be more useful, and the comfort and convenience of families much promoted. Consider me as a subscriber for such number of copies as six dollars will pay for, and I think that many more would be subscribed for in Boston."

XVI. The Third Edition of THE STORY TELLER—a collection of original tales, calculated to lead the youthful mind to the love of Religion, Morality, and Virtue. A very interesting little work, of which this is the fourth edition. It contains twenty-six stories, namely:—The Life of a Horse, supposed to be written by himself. Benevolence Rewarded. The Wounded Bird. Ingratitude Punished. The Gunpowder Accident. The Faithful Dog. The White Pony. The Blind Man. False Honor. The Foundling. A Winter Evening. The Negro Boy. Look before you Leap. Indolence Cured. The Pedler.—Lieutenant Hartly. The Miser. The Interview between a town and country Boy. Pride in a Young Girl. The Salor Boy. Trifle Not. The Parrot and Robbers. Cruelty to Animals. The Spoiled Child. The Passionate Boy.

XVII. An English Edition of THE SWISS FAMILY ROBINSON—or, Adventures of a Father, and Mother, and Four Sons in a desert Island; The genuine progresss of the Story forming a clear illustration of the first principles of Natural History, and many Branches of Science which most immediately apply to the business of life. To which are added, Notes of Reference, explanatory of the Subjects treated. With twelve Cuts from new designs, and a map of the Island. Sixth Edition. Nov. 8.

The object of the Resurrection of Jesus Christ.

A SERMON preached in the Congregational Church, in Federal Street, Boston, Jan. 6, 1828. The Sunday Evening Lecture. By John Pierpont. Nov. 8

POETRY.

[From the Christian Examiner.]

TO H——

Sweet child! that wasted form,
That pale and mournful brow,
O'er which thy long, dark tresses
In shadowy beauty flow—
That eye whence soul is darting
With such strange brilliancy,
Tell us thou art departing—
This world is not for thee.

No! not for thee is woven,
That wreath of joy and woe,
That crown of thorns and flowers,
Which all must wear below!
We bend in anguish o'er thee,
Yet feel that thou art blest,
Loved one! so early summoned
To enter into rest.

Soon shalt thy bright young spirit,
From earth's cold chains be free;
Soon shalt thou meet that Saviour,
Who gave himself for thee!
Soon shalt thou be rejoicing,
Unsullied as thou art,
In the blest vision promised
Unto the pure in heart!

Yes! thou art going home,
Our Father's face to see,
In perfect bliss and glory!
But we, oh! where are we?
While that celestial country
Thick clouds and darkness hide,
In a strange land of exile,
Still, still must we abide!

O Father of our Spirit,
We can but look to thee!
Though chastened, not forsaken,
Shall we, thy children be.
We take the cup of sorrow,
As did thy blessed Son---
Teach us to say with Jesus,
'Thy will, not ours be done!' A.

MISCELLANY.

Books.

The 31st No. of the 'Library of Useful Knowledge,' contains an interesting biography of William Caxton, who introduced the Art of Printing into England, about the year 1472. Prefixed to the Life is an account of the invention of Printing, and of the modes and materials used for transmitting knowledge before that took place. We extract a part of the first chapter.

It is a trite remark, that we know very little of the value, or even of the real nature of those advantages which have been familiar to us from our infancy, which we see all around us, the want of which never entered into our imagination, but of which, in times not very remote, our ancestors were utterly ignorant, and which are still unknown to the great majority of mankind.

At present, in our country, there could not, most probably, be found a single hovel in the most lonely and remote district, in which some books would not be found—not treasured as a great rarity and of high value, but, on the contrary, accessible to all. The art of printing has done this. Before it was found out, a few books were to be seen except in monasteries, universities, and the libraries of those who were very fond of literature, or very rich. They were preserved by such as had them with the utmost care; guarded against loss equally with their most precious jewels; and never lent except with the utmost precaution, and the best security for their return.

Now, when we wish to purchase a book, we go into a bookseller's shop, pay its price, and, without delay or formality, it is our own. *Then*, if the manuscript were rare and costly, the transfer by purchase was often conducted in a manner as circumspect, and guarded by as strict and legal evidence, as were necessary in the sale and purchase of an estate. *Now*, very little labor or time is requiste to ascertain where the scarcest books are to be produced.—*Then*, as Dr. Middleton remarks, it was not only often difficult to procure them, but even to know where they were to be bought. *Now*, a small portion of the week's wages of a laboring man is sufficient to purchase books, which, while only existing in manuscript, could not be obtained except at the cost of a sum equal to his whole year's earnings: and for the manuscripts of many works, sums were *then* given equivalent (taking the value of money at those periods into the account) to the income of most persons in the middle ranks of life at present, and to what would now purchase a whole library suited to their station and adequate to their desires.

Then, not only did all books exist solely in manuscript, but, in many instances, there were few copies of those manuscripts; in some cases, perhaps not a dozen. Their destruction, therefore, at all times and under all circumstances, must have been no improbable event; and in those days of almost uninterupted warfare and devastation, it very frequently occurred. Some were absolutely destroyed, no copies remained; others were mutilated and rendered imperfect, and their imperfections could not be removed. Others were lost by negligence, or too much care or their preservation during scenes of rapine and warfare, and in the midst of the plunder of ignorant and barbarian soldiers; and thus withdraw, for ever, or for a long period, from the perusal and instruction of mankind. *Now*, since the invention of printing, the utter destruction, or the irreparable mutilation of a book, cannot scarcely occur, at least after it has once passed from the printing-office into the shops of the booksellers: if such an event could take place even then, the dispersion of an usual edition of seven hundred or one thousand copies among purchasers in every part of the kingdom, renders it perfectly secure from destruction or loss.

In the days of manuscript books, what expense and labor must have been submitted to, what a length of time must have elapsed, before an author could have conveyed his discoveries, or reasonings, or instructions, what would benefit or bless human life, to one thousandth part of the number of readers to whom the art of printing enables him to convey the fruits of his study or imagination with infinitely less expense and labor, and in an infinitely shorter space of time! What would our ancestors, who lived before printing was discovered, have said, had they, after having been present in the House of Commons till two or three o'clock in the morning, read at their breakfirst table a detailed account of speeches, which had occupied nearly twelve hours in the delivery, and learnt that not one or two, but many thousand copies were, at that time, circulating?

Such is a very general representation of the state and means of literary communication before printing was discovered: whoever reflects on it will not be surprised that the progress of mankind, in every thing useful and valuable, was extremely slow and difficult. Individual and uncommunicated knowledge cannot purify itself from error; and till printing was discovered, how much knowledge must necessarily have been individual and uncommunicated! The greater the number of minds that are brought to bear on any topic of research, experiment or thought, the sooner will its truth be ascertained and established. But when "there were no books in the world but what were written out by hand, with great labor and expense, the method of publishing them was necessarily very slow, and the price very dear, so that the rich only and curious would be disposed and able to purchase them." In these circumstances, error gained strength; important and valuable truths died at their very birth, or struggled useless and unproductive till the art of printing nourished them to maturity, and enabled them to strike their roots deeply and widely, and to produce their natural and genuine fruit of practical good to the human race.

But no general picture, however strongly and accurately it may be drawn, can speak so emphatically, either to the understanding or the imagination, as a picture, the outlines of which are filled up with strokes, minute but characteristic. No general contrast can exhibit a difference so clearly and powerfully as a contrast that enters into detail, and sets the individual circumstances directly in array against one another.

The facts already stated may enable and dispose our readers to prize, with some degree of justice, the advantages derived from the art of printing, and to form a vague and imperfect notion of what the state and amount of knowledge must have been, when all the books in the world were written out by hand. But we think we shall render these feelings and impressions much more vivid, distinct and permanent—we shall set the inestimable advantages derived from the art of printing in a clearer and more powerful light—we shall impress the contrast between our own means of improvement and those possessed by our ancestors, and even by the enlightened philosophers of Greece and Rome, in the very noon-tide of their intellectual vigor and glory, more deeply—if, before we give a sketch of the invention of printing, (and of the life of Caxton, by whom the infant art was introduced into this country, and established here)—we devote two chapters to a detail—first, of the modes and materials employed for the communication and transmission of knowledge among the Greeks and Romans, and during the dark and middle ages; and secondly, of the writing and copying of manuscripts—where it was executed, and by whom—their rarity and value—destruction—loss and recovery. We shall take care that the facts detailed in these chapters are well established—that they are curious and interesting, and, above all, that they bear directly and powerfully on the grand object we have in view,—to draw the deliberate attention and the wellgrounded belief of our readers to this important truth, that the press has bestowed, is at present bestowing, and cannot cease to bestow, on mankind greater blessings than any other art has done or can do: since, without it, knowledge, and, consequently, all the benefits derived from knowledge, must have crept on with slow and feeble steps, whereas, with it, knowledge must proceed at a steady, onward pace, and with a vigor that will tread down or remove every obstacle.

Infant Schools.

We gave in our last, two articles on Infant Schools. As the subject cannot fail to be interesting to every parent, we continue the subject by giving the following extracts from Mr. Ladd's Address, copied in the New York Christian Advocate.

An infant school society was formed in New-York, in May, 1827. Last winter I had the pleasure to visit their school No. 1, under the immediate direction of Mrs. Bethune, a lady who walks in the same paths that her sainted mother, Mrs. Graham, trod before she went to receive her reward. One hundred and seventy children were registered in this school—average attendance, sixty to one hundred. Beside the superintendent, there are two teachers and one assistant, all females. My visit was on a day of public exhibition, and if ever my heart beat as though it would burst from its narrow tenement—if ever I had difficulty in preventing my tears from overflowing my eyes, it was then. To see these infants raked from lanes and alleys, cleanly though coarsely clad, seated in an amphitheatre, on benches raised one above another, with joyful and intelligent countenances, watching every motion of their teacher, none over six years of age, from that age down to eighteen months, reading, spelling, answering questions in arithmetic, geography, and astronomy; repeating a chapter in the Bible, and giving the sense in a plain, perspicuous, and intelligent manner, which would put to shame many of our grown persons, even professors of religion, and singing hymns with astonishing harmony and melody, I could but exclaim, surely, 'out of the mouths of babes and sucklings thou hast perfected praise.'

Apprehending that this might be stage effect, got up for the occasion, I determined to investigate the facts, which, had not my eyes seen, and my ears heard, I should have thought incredible; and I resolved to visit the school at some other time, and see it in its every day dress. Accordingly, without any form of introduction, a few days after, I rapped at the door, and easily gained access. Here I beheld the same lady, surrounded by her infant charge, whom she was busily instructing. To my mind she appeared more noble, more entitled to veneration, than Napoleon on his throne, surrounded by kings, princes, dukes, and Marshals of his own creation, who strutted their little hour upon the stage, and then passed over it like a gaudy pageant, and returned to the obscurity from whence they came. I found her as willing and as able to instruct adults as children, and spent an hour delightfully in witnessing the ever varying evolutions of the school, and the happy countenances of the delighted children, who received their instruction as pastime rather than a task. I do not remember that more than one cried while I was there, and she was soon pacified. There was no rod; the children were governed by love, not by fear.

The faculty of imparting instruction is every thing to a teacher; and the art of teaching is itself to be learned. It is by the proper application of this art that such wonders are performed in the infant mind, and effects produced which to be believed must be witnessed.

The instruction of infants must differ essentially from the instruction of elder persons. Children cannot be expected to have at once the power of abstraction: they must be addressed by the medium of the senses. Ideas acquired by mere sensation must be first treasured up in abundance, and they will soon learn to combine these ideas by reflection. For a child to learn bare names, without learning things, is of little use; and they will learn names much, faster when they are visibly applied to things. Children have an astonishing perception of the resemblance of pictures to their originals. You will frequently hear them naming the objects on crockery ware, such as the cat, the dog, mother, father, sister, &c., and where this is encouraged it often exceeds belief. Infants have also an ear for music;—hence they are quiet while their nurse sings to them, and with their little bodies will keep time to music before they can speak. The organs, therefore, of sight and hearing are inlets to the mind of a child long before it can pronounce a syllable; and pronunciation may be much facilitated by conveying the idea along with the same. For instance, show a child before it can speak the picture of a cat; it immediately recognises the likeness of its cradle companion, and stretches out its little arms to embrace it. Underneath the picture may be placed the letters c, a, t; the child is soon taught to spell *cat*, and thus at once learns its letters, the name of its favourite animal, and how to spell it. This I observed in the infant school, in children of about eighteen months old, that could scarcely stand alone, who, on a picture of a cat being placed on the stand, would, as the monitor pointed with his stick, spell c, a, t, cat. The same with dog, cow, horse, &c., up to elephant, crocodile, rhinoceros, and other animals of which they had only seen two pictures.

The children acquire ideas of things along with their names. They are sensible of this acquisition and are delighted with it. Happiness and satisfaction are depicted on their countenances, and intelligence begins to mark their features. But the interest must be kept up by a constant variety, and a constant attention of the teachers to the monitors, and of the monitors to the individuals. They march to and from their lesson posts to music, and in order. There is something beautiful in order; it is 'Heaven's first law.' Add motion to order and you increase the effect, and then add music and the effect becomes irresistible.

It would delight you, had I time to delineate the simple process by which children under six years of age learn arithmetic—to enumerate to millions—to add, subtract, multiply, and divide; all of which instead of being irksome to the children, is one of their gayest and most exhilarating sports.

From objects near at hand, and within the range of sight, the transition is easy to objects remote, but still material. Thus an idea of a mountain, an island, an isthmus, &c. is more quickly and perfectly comprehended by an infant on inspecting the figures, or with a picture, than it can be by a youth at an academy, assisted by all the definitions which the schools can furnish, without a picture or model. By means of models the infant acquires ideas of astronomy, and of all other objects of the material creation.

Gipsies.

The race of *Gipsies*, or, as the continental nations of Europe call them, *Bohemians*, is unknown on this continent; but the books, both grave and light of Europe, have made the name familiar to all reading people; and we shall therefore, without hesitation, copy from "Walsh's Journey," a sketch of this strange people, as he found them at the foot of the Carpathian Mountains in Transylvania:

"I was now in the country where these extraordinary people are most numerous and where they were first known in Europe. About the year 1408 they appeared in Hungary and Bohemia where they were called Ziguerier, or Czingaries;—but when they emigrated from hence, Bohemians,—as it was from Bohemia they were supposed to have come, when they were first seen in the more western parts of Europe. They then went about in troops of several thousands together; but the tribes soon dispersed, and they are now scattered in smaller companies, forming still a large population in the centre of Europe, and occupying the suburbs of many towns beside the wanderers, who pitch their tents wherever inclination leads them. The number of these people at present in Wallachia, Moldavia, and Transylvania, amounts to 222,-000. They are generally called Czingaries, but sometimes Dfaroner, or subjects of Pharoah, for the same reason as we call them Gipsey—their supposed Egyptian origin. They are distinguished, like the Jews, by indelible personal marks—dark eyes, brown complexion, and black hair; and by unalterable moral qualities—an aversion to labor, and a propensity to petty theft. They acknowledge no particular religion as their own, but generally profess the Greek rites, of which they have but a crude and debased conception. They baptise their children; but it is generally done by themselves in a public house, with a profane mixture of ribaldry and folly. They have no notion of a resurrection, independent of the same body being again brought to life before it decays, which they say is impossible. One of their children died in school in this place, and the parents requested he might be buried with his schoolfellows. On being asked if they expected to meet him in a future state, they said they knew he could never live again: and shewing a skinned horse, asked whether it was possible that could ever be restored to life. They form connexions before they are of marriageable years, and change them as inclination leads; and mothers are frequently surrounded by a number of children of different fathers, who, to a certain age, run about naked, even in the severest weather. When inclined to a settled life several families herd together, with pigs and other animals, in a small enclosure, which is rendered exceedingly offensive by their total disregard of cleanliness.

"They are in temper irascible, even to frenzy, and live in a state of discord with each other, which is greatly increased by a propensity to intoxication. Notwithstanding their debased and despised situation in society, they are proud and consequential, exceedingly loquacious and vainglorious, with no regard to truth. They hold certain families among them in high respect, and call them Voivodes; and from these they elect a nominal chief, to whom they pay a semblance of obedience. He is carried three times round their huts, with shouts and vociferations, and then his inauguration is complete. These chiefs are the guardians of some priveleges granted them by the Bathorian family, in the year 1600, of which the Czingaries of Transylvania are very proud and tenacious. Notwithstanding their general depravity, they have grades of infamy, and many are so vile that they are rejected by the rest; of these some are made executioners, who set about the task with delight, prepare extraordinary instruments of torture, and take a savage pleasure in telling the victim the punishment he is to undergo and the pain he is to suffer.

"Their chief occupation is making iron tools, horn spoons, baskets, and other articles; in the provinces many are engaged in collecting gold from the beds of the Olt, Dobricza, and other auriferous rivers. They are also employed as scullions, and contribute to increase that dirt and disorder for which a Wallachian kitchen is notorious; they sometimes, however, rise to higher and more pleasing occupations. They have, naturally, very acute and delicate perceptions of sounds, and hence they are generally delighted with music; this talent is much cultivated—and they form, usually, the musicians of these countries, particularly on wind instruments. I have often heard them play, and always with pleasure.

"Their language is a collection of Hungarian and Bulgarian words, mixed up with Arabic and other Orientalisms, which one acquainted with the languages of the East recognizes in their jargon, they also learn and adopt that of the people near whom they reside, when they are disposed to be stationary. They have no schools, and are considered incapable of discipline or instruction; by the delicacy of the sense of hearing, they readily catch the melody, and take their parts in the harmony of a concert; but I was informed they could not be taught to read a note of music, and all their knowledge was by their ear.

"Their civil situation in Transylvania is much better than in the provinces; in the former they enjoy certain privileges and immunities, which raises them in some measure to the rank of citizens; but in Wallachia and Moldavia they are slaves. One class of them is the property of the government, and the other that of individuals. They are bought and sold at a fixed price of from five to six hundred piastres, though the sale is generally a private contract. Those belonging to the government are allowed to indulge their wandering propensities, on engaging not to leave the country, and paying a capitation tax of forty piastres for each individual above sixteen: and this they generally collect in the beds of the rivers. Those that belong to the Boyars are employed in whatever service their masters choose, generally as household servants or vine-dressers; and such is the state of degradation to which they are reduced, that if one is killed by his master, no notice is taken of it; if by a stranger, his death is compensated by a fine of eighty florins. They seldom commit atrocious crimes, but are much addicted to minor offences; for the more serious, they are severely bastinadoed on the soles of their feet, at the discretion of their masters; and for those of a lighter degree, their head is incased in an iron mask, which is locked on for a longer or shorter time, and this, besides an uneasiness it causes, prevents them from eating and drinking—in such a state they sometimes exhibit a very grotesque appearance. For petty thefts, they undergo another punishment, somewhat different: their neck and extended arms are confined on a cleft board, which they carry about with them. This is called, in Transylvania, enfedl, and is evidently the remains of the Roman punishment of the furca, described by Dionysius."

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Nov. 22

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